

APPROVED BY
RM COMMITTEE
ON 10/07/15

**STATE OF HAWAI'I
OFFICE OF HAWAIIAN AFFAIRS
560 N. Nimitz Hwy, Suite 200
HONOLULU, HI 96817**

**Minutes of the Office of Hawaiian Affairs Committee on Land and Property
Thursday, June 25, 2015 1:30 p.m.**

ATTENDANCE:

Lei Ahu Isa, At-Large Trustee	Haunani Apoliona, At-Large Trustee
Dan Ahuna, Kaua'i Trustee	C. Hulu Lindsey, Maui Trustee
Rowena Akana, At-Large Trustee	John Waihe'e, IV, At-Large-Trustee
Peter Apo, O'ahu Trustee	Colette Machado, Moloka'i/Lana'i Trustee
Robert Lindsey, Chair; Hawai'i Island Trustee	

STAFF PRESENT:

Lady Elizabeth Garrett	Louise Yee-Hoy
Claudine Calpito	Lehua Itokazu
Melissa Wenniham	Kathy Owara-Takeo
Capsun Poe	Harold Nedd
Reynold Freitas	

ADMINISTRATION STAFF:

Kamana'opono Crabbe, Ka Pouhana/CEO	Garrett Kamemoto
Miles Nishijima	Grant Manikis
Allen Kam	Sterling Wong
Matthew Kodama	Kamoa Quitevis
Merlyn Akuna	

GUESTS:

Rob Iopa	Linda Cheu
Robert Crone	Nalani Kanaka'ole
Lehua Ka'uhane	Kalā Mossman
Malia Ka'aihue	Huihui Kanahale Mossman
Cord Anderson	Sig Zane
Frank Brandt	Kuha'o Zane
Russell Chung	Sam Chung
Tom Holliday	

I. CALL TO ORDER

Committee Chair Hulu Lindsey – Calls the Committee on Land and Property for Thursday, June 25, 2015 meeting to order at 1:31 p.m.

Committee Chair Hulu Lindsey – Notes for the record there are no excused absences and (7) Trustees present constituting a quorum of six (6) Trustees.

		Present	Excused	Comments
TRUSTEE LEI	AHU ISA			arrival
TRUSTEE DAN	AHUNA	X		
TRUSTEE ROWENA	AKANA			arrival
TRUSTEE PETER	APO	X		
TRUSTEE HAUNANI	APOLIONA	X		
TRUSTEE ROBERT	LINDSEY	X		
TRUSTEE COLETTE	MACHADO	X		
TRUSTEE JOHN	WAIHE'E	X		
CHAIRPERSON HULU	LINDSEY	X		
		7		

II. APPROVAL OF MINUTES

A. May 28, 2015

Committee Chair Hulu Lindsey – Asks for a motion to approve the meeting minutes of May 28, 2015.

Trustee Ahuna – Moves to approve the meeting minutes of May 28, 2015.

Trustee Robert Lindsey – Seconds the motion.

Committee Chair Hulu Lindsey – Asks if all are in favor. All are in favor and none oppose. The meeting minutes of May 28, 2015 are approved.

III. COMMUNITY CONCERNS / BENEFICIARY COMMENTS

Committee Chair Hulu Lindsey asks if there is anyone with community concerns. With none, she calls upon Kuhikuhi Pu'uone Collaborate.

IV. NEW BUSINESS

A. Kaka'ako Makai Conceptual Master Plan Updates: Presentation on land use cultural themes by Kuhikuhi Pu'uone: Dr. Pualani Kanaka'ole Kanahela of the Edith Kanaka'ole Foundation, Rob Iopa of WCIT, Malia Ka'aihue of DTL Hawai'i, and Frank Brandt of PBR.

Committee Chair Hulu Lindsey invites Kuhikuhi Pu'uone Collaborative to the table for presentations.

Malia Ka'aihue greets the committee and guests. She introduces herself and her fellow colleagues from Kuhikuhi Pu'uone Collaborative who are also in attendance. She explains that they are here to present their progress on the Conceptual Master Planning. She states that today's presentation will focus on cultural themes – such as 'āina and kānaka - as led by the Edith Kanaka'ole Foundation. She reiterates the findings of the October 2013 OHA Kaka'ako Makai Strategic Framework that produced three cultural themes: 1)Hālauaola 2)Live, Work, Play and 3) Kipuka. Following extensive cultural research, development and analysis, the findings will be presented today. Turns over to Edith Kanaka'ole Foundation.

Sig Zane of the Edith Kanaka'ole Foundation greets the Committee and guests. He states that this methodology is formed on the practices and principles of ancestors. He highlights mo'olelo as they present a blueprint for us – rank, priority, process, perspective. Kaka'ako Makai – as the future of Hawai'i - will be the forefront of Hawai'i's cultural identity for all to view. He emphasizes that Kaka'ako will be a place where we can witness depth of culture, history, and native intelligence. They will define kipuka Kaka'ako as relevant to urban Honolulu:

- Halauaola: A sustenance for all of Hawai'i establishing physical, spiritual, and mental health initiatives. This is symbolic of reviving deep spiritual and physical cultural awareness
- Kulianu'u: A metaphoric beacon of Hawaiian culture that aligns cardinal points and land features.

Sig explains that the maintenance of a relationship and landscape is important to our people, as is water to Kaka'ako. Our native forest is a complete weather system which is the basis of cultural land use. The dichotomy of Halauaola and Kipuka is a classic growth pattern that includes reciprocity and refining the quality of life. Within kipuka, we get the DNA and the seeds of life for next generations. Halauaola permeates and energizes the kipuka – mostly outward, in. This relationship is needed for growth and balance. A kipuka is a forest patch that survived and is surrounded by the flow of lava which will one day transfer to the lava – EKF likens this process to what will take place at Kaka'ako – surrounded by development, but will be the seed for the future. Sig explains that a kipuka is a peek into living culture.

Huihui Kanahale Mossman introduces herself and continues the discussion on kipuka. She states that kipuka represent its own environment – in which you have taller canopy trees providing nourishment and water to everything underneath it. She discusses the idea of “poki‘i” in which the older take care of the younger, which is also the environment of kipuka. She explains that it has its own environment with various layers of foliage: ‘ohi‘a, koa, lama, ho‘awa, papalekepau, maile, etc. Kipuka is an example of how our kupuna understood their dynamics of life and how one should live.

Huihui explains that there are still various kipuka that have survived despite kanaka intervention on land and that kipuka also serves as an example of what we should be doing as a people. An example of the participation between people and ‘āina can be found in an oli written by her mother for Kaka‘ako. She states that this oli doesn’t just talk about the participation of life but discusses the participation of all the people who are plants in the kipuka and their connection with each other:

He wahi luana ko nā kama‘āina	<i>The offspring of the land has a place of leisure</i>
Launa ‘ana i Kipuka Kaka‘ako	<i>Socially existing at Kipuka Kaka‘ako ma kai</i>
He ‘ohana no keia po‘e a Laka	<i>These wild-wood vestiges of Laka are family</i>
Noho papa i Kipuka Kaka‘ako	<i>Living for generations at Kipuka Kaka‘ako</i>
‘O ‘Ōhi‘a makua ka mua	<i>‘Ōhi‘a Makua was the first</i>
‘Ohi ka lā a ka Lā	<i>Gathers the waters of Lono</i>
A ‘ai i ka mehana a Haumea	<i>Gathers the heat of the Sun</i>
‘O ia ka po‘e Koa me ka pua iki	<i>And is nurtured in the warmth of Haumea</i>
‘O ia ka po‘e Maile lau li‘ili‘i	<i>Are the Koa folk with the miniature flowers</i>
‘O ka po‘e Hau kuahiwi laha‘ole	<i>The Maile folk with tiny leaves</i>
‘O ka po‘e Pāpala kepau a kepau‘ole	<i>The rare Hau kuahiwi folk</i>
He nui, he nui ka po‘e wao akua	<i>The Pāpala folk with and with our resin</i>
Ulu a‘e, ulu mai i Kipuka Kaka‘ako	<i>Numerous people are in the reserved wilderness</i> <i>Growing about, growing near at Kipuka Kaka‘ako</i>

She goes into depth about this chant in saying that this is a place of leisure, where we grow, where we nourish ourselves. She states that we are not just talking about ourselves as kanaka, but as plants. In line 3, the reference to Laka is important as it represents the water-laden forest. Furthermore, Laka is a representation of the family. In line 5, ‘Ōhi‘a is the protector, the one we depend upon to gather water and sunlight. Being nurtured and warmed by Haumea is the soil and nutrients that come from kipuka. She then goes on to talk about the actual people that are in the forest: koa, maile, hau, etc. He nui, he nui ka po‘e wao akua – so that these people grow, and extend their existence to other people so that they continue to always grow.

Huihui explains that the characteristics of a kipuka are that they have outlived our kupuna and will probably outlive us as they know their responsibilities instinctively. She says that kipuka teach us what survival and growth look like – kipuka will change and adapt. She likens us to the ‘Ōhi‘a – gathering sunlight and water in how we provide for the rest of our species.

Kuha‘o Zane introduces himself speaking on behalf of Auntie Pua Kanaka‘ole Kanahele. He explains the rarity of cultural context as the basis of a developmental plan and that we are perhaps blazing a new trail. Kuha‘o speaks from his background as a hula practitioner and discusses the importance of representation.

Kuha‘o will present on this idea of “Halauaola” - which is gathering energy from outside and pulling that within. He explains that to understand this idea of Halauaola, we must understand where it came from initially –when Hi‘iaka revives Lohi‘au. In order to revive him, she strategically placed his body to be lined up with cardinal points. The house in which this revivification took place was named “Halauaola”. As a basic definition, “halau” can be defined as a house, hall; “a” is to ignite; and “ola” meaning life. With the understanding of Pele and Hi‘iaka, Pele creates land as Hi‘iaka is the spark and beginning of life. He explains that Hi‘iaka – as a regenerative cycle – is Halauaola.

Kuha‘o goes into detail of aligning a body to cardinal points as in the Hi‘iaka saga – this will allow us to understand a process that entices outside energy and brings it within ourselves. He goes on to explain Halauaola also relates to heiau and more specifically, Hāpaiali‘i heiau. Finally, Halauaola are our individual bodies – and uses the example of perspiration and likens it to the water cycle.

Finally, Kuha‘o summarizes kipuka as being within, including everything that has been passed down to you whereas Halauaola is to align with the energies outside and bring it within you.

Nalani Kanaka‘ole introduces herself. She presents a mele that one would use to invoke full health and energy or to revive one’s place in life.

Nalani goes on to explain the mele’s first line where “Wāwaenohu” is that section of the rainbow that is closest to the earth – this metaphor talks about life within a person. She goes on to say that the “Ka‘ula” is at the end of the island chain and receives that last breath of life – life being the day. All of the metaphors for Ka‘ula discuss a life that will end soon. “Ka‘unulua” is a name for a tombstone signifying that death is near. “Leino‘ia” is a famous jumping off point on O‘ahu where the spirits hang on. Though this mele speaks about death, the eighth line indicates that there is still hope for life. She states that this mele illustrates how Halauaola acts in comparison to kipuka – she states that Auntie Pua observed the outside energy. In other words, there is still hope to retain the life in this body.

Following the explanation of the chant, Nalani goes on to discuss Halauaola at Kaka‘ako Makai:

- Is symbolic of reviving deep cultural awareness of the physical and spiritual essence of the wasted land.
- Will replenish earths transpiration cycle
- Kulia Nu‘u tower will be in relationship to the summer/winter solstice.
- Will establish physical, spiritual and mental health initiatives
- Will bring consciousness – drawing on surrounding points of land and their relationships
- Will convey horizontal and vertical environmental awareness

- Will bring pride to local residences
- Mythological origin of “Halauaola” will reinforce the value of Hawaiian literature

Nalani then moves on to discuss Halauaola “Cultural Entity and Place”, specifically talking about Lot “L”. She goes on to discuss our resources – kai and wai – in bringing health to the land and health to our people and recites this mele:

I ola o ka wai i hoola ka aina	<i>Health of the waters brings life to the land</i>
I hoola ka aina I hoowaiwai ka lahui	<i>The land brings life the people prosper</i>
I hoowaiwai ka lahui	<i>The people prosper</i>
I pihana a Halauaola	<i>Living the fullness of Halauaola</i>

She states that Halauaola embraces the health life of the family unit just as the path of the sun from dawn until sunset.

Committee Chair Hulu Lindsey informs the trustees that Lot “L” is the farthest part on the point where the homeless shelter is today.

Trustee Machado echoes that it is near the drainage ditch.

Nalani Kanaka’ole confirms and states that this is a beautiful area.

Trustee Machado states that this is the area that OHA had intended on putting its first corporate offices.

Nalani Kanaka’ole goes on to explain that Halauaola will embrace health of the family unit with ties to the land and resources. She says that this area involves understanding resources: air, water, light while also understanding cycles and how it affects the health of: the forest, waters, and people. Halauaola, as a regenerative entity addresses the health of man in an urban setting while providing a foundation in traditional healing and wellness practices.

Nalani states that one of the proposed establishments could include a health center that includes traditional Hawaiian healing practices intertwined with Western/Eastern health practices. She goes on to list a number of health conditions that plague our people and suggests a health facility dedicated to encouraging lifestyle changes. Another option could include a library to access cultural resources, rights, laws, economic/social issues, etc. She explains that this place can be a cohesive area that houses a number of resources pertaining to Kaka’ako Makai, accolades, OHA newspaper, etc.

Nalani states that Trustee is concerned. She goes on to explain that Kaka’ako Makai can be a home la’au lapa’au school along with a medicinal garden – perhaps outdoor/indoor space, lecture hall, spa, gym, etc. She also states that this area could be a place to establish a kahua makahiki – something that was popular in Kaka’ako in the 19th century. She closes in saying that these options can be avenues in which the wellness center can be enhanced here at Lot “L”.

Kala Mossman greets the committee then introduces himself. He states that in trying to incorporate all themes, Kulia ānu‘u was created. He states that purpose of this is to pull mana and power from the elements to achieve a positive outcome – similar to the concept of Halauaola in that we pull from the outside, in. He says that with Kulia anu‘u, we honor the past and march forward in the spirit of Ka‘akaukui – in that we create a metaphoric beacon for our people and culture. This becomes an icon for our people and land in which our people will find pride.

He explains that kulia chants call upon the elements. He references a chant in the Hi‘iaka story in which Hi‘iaka is battling with Pana‘ewa and calls upon the elements for help.

Kala explains that Kulia anu‘u is a connection to our terrestrial and celestial elements where we can observe the surrounding stars and land – a place where we can establish connection. He goes on to state that the idea of kipuka is also incorporated by the saying “He wa‘a he moku, he moku he wa‘a” – the canoe is an island and the island a canoe. The idea behind this is that the canoe has everything that one needs to survive a journey – kipuka is the same. He says that the Kulia anu‘u tower can be a place where we honor the wa‘a practices.

He states that Kulia anu‘u will also be aligned with cardinal points and distinct land features. It will also enhance the relationship that kanaka kilo hoku (navigators) have.

Kala recites a line from the Kumulipo: “Ka‘i loloa i ka palaoa” which defines the connections from mountain to deep ocean. He highlights the importance of this connection in an urban landscape – something that Kulia anu‘u will provide for us. He states that Kulia anu‘u will be an important aspect of sight and the related practices (wa‘a, lawai‘a, etc.). He says Kulia Anu‘u draws parallels to our mauna and that man is the kahu of these relationships. He explains that Hale Mua is a sacred place where these practices continue.

Kulia anu‘u will illustrate man’s presence at Kukuluae‘o and Ka‘akaukui through chant, video, and interpretive exhibits. This place will educate through the movement of water – from the atmosphere down to the ocean. He explains that establishing these practice will establish an important connection between our people and our elements/resources.

Huihui Kanahale Mossman (doesn’t introduce herself) begins talking about the importance of water as the source – as the Kumulipo describes. She notes that man is number 12 and that everything else created was before us. She says the abundance and importance of water is highlighted in the 1st and 2nd wā. It goes on to talk about the ocean creatures and again highlights that freshwater that comes from land and into ocean – this illustrates our connection between ourselves as land creatures/humans and the water/ocean creatures.

Huihui highlights our kupuna’s knowledge of this water system. She says that our kupuna knew that as a species they had to rely on earth’s resources such as water (in all forms). One example of this are lo‘i – something that fed all of our people. Another example of this engineering feature was loko i‘a – using spring water together with ocean water to create a healthy environment for fish and limu providing a protein source. She then goes on to highlight aquifers as a water source. Huihui then goes on to explain that if left alone, our islands would have an

unlimited supply of water, promising the continuation of various plants, animals, and human beings. Water continually comes from rain but we must remember that kipuka are the providers of the large water storages that are necessary for the life of plants and soils. She highlights that 'ohi'a trees and mauna are poki'i – that collect water for the lower parts – this relationship is essential for the smaller/lower areas to “ulu a'e, ulu mau”.

Committee Chair Hulu Lindsey then asks if there are any questions and thanks Edith Kanaka'ole Foundation for their presentation.

Malia Ka'aihue again addresses the committee and states that they would like to further expand on how the depth of cultural knowledge physically transcends into the conceptual master planning.

Rob Iopa states that he will discuss some of the concepts in relation to the master planning. He states that the previous presentation was based on a financial standpoint whereas the cultural themes presented today continue to guide and inspire the Conceptual Master Planning.

He highlights that the three themes decided upon (kipuka, halauaola, and live, work, play) are joined by a fourth, Kulia Ānu'u which includes the water cycle. He emphasizes that live, work, play does not disappear, but is the outcome of the analysis.

Rob points the committee to the last pages in their booklet which illustrates the preliminary thoughts on the master planning inclusive of the cultural themes. He directs to Land Use Scenario 3A where there are areas in which can be inspired by kipuka around the plaza and marina. He says that in the idea of Kulia anu'u as a cardinal point, reiteration of the body, the connections to elements and land as presented can come to life at this tower. Rob states that Halauaola – in plot “L” – could be a wellness center.

He then asks to turn to the second page, and highlights that each part of the master plan can encompass the proposed cultural elements. He says that Lot “L” could be kipuka or Kulia anu'u and Halauaola near the marina. Rob says that these cultural themes are helping to evolve their thinking in relation to the conceptual master planning, including the market and financial analysis.

Trustee Apoliona states that the presentation today provides for the pulling of “left brain” ideas and there is an opportunity to transition to metaphysical manifestation. She says that Kulia Ānu'u and Halauaola are what we should reference from now on - as we are transition. She states that she wants to sit quietly and reflect.

Trustee Ahuna agrees.

Trustee Apoliona states that as a committee, the feelings and understanding of these concepts will only continue to grow.

Trustee Apo states that he thinks this is the most brilliant approach to “Sense of Place”. He expresses that normally Hawaiians have a challenge with working with non-Hawaiians and development and architectural community because you have to “speak their language”. Whereas in this instance, we are doing it in Hawaiian terms and now it is their challenge to understand it after that.

Trustee Machado agrees.

Trustee Apo continues in saying that he believes this has never been attempted before in Hawai‘i.

Trustee Akana thanks Rob Iopa and team. She states that their presentation successfully showcases the diversity capable in this area in that almost any site can be developed to something we would like. She says that this cultural presentation also fits into the center of the development – the idea of channeling water where the boats can come through. She thinks that people can experience this area as if they were going back in time. Trustee Akana shares memories of the stream at Hawai‘iloa where her children could catch ‘opae. Following the development of Hawai‘iloa ridge, there were no ‘opae or limu. She says she can envision these concepts at these parcels and this plan is visionary. Trustee Akana thanks the presenters.

Committee Chair Hulu Lindsey asks Rob Iopa if he had planned on presenting different scenarios.

Rob Iopa replies by saying yes and they are in the process of developing different scenarios for Kaka‘ako Makai. He states that they are looking into the best sites for each of these elements. He goes on to say that there are great opportunities within these specified OHA parcels. He says there are also great opportunities in conjunction with Kewalo Waterfront Park and Kaka‘ako Waterfront Park. They are also in the process of engaging with PBR and HCDA planning. He states that sometimes there are challenges in working against the surrounding businesses/landowners. He believes that working in conjunction with these other entities will benefit the larger community to create a signature open space in Kaka‘ako, Honolulu.

Trustee Robert Lindsey expresses his satisfaction with the presentation in merging culture and commerce. He agrees that each theme provides the foundation for whatever they choose to develop. He states that this is our opportunity as Hawaiians to showcase to the world what we can do. Rather than being dictated by capital and money motivations, this project provides us with the opportunity to showcase that wealth is not the most important.

Trustee Apoliona asks about our projects in Kaka‘ako in relation to HCDA’s projects and believes that there needs to be a connection with HCDA. She states that our project also needs to transition and encompass the ideas of Kipuka and Halauaola.

Rob Iopa echoes Trustee Apoliona’s idea calling it a “universal concept”.

Trustee Apoliona agrees.

Trustee Machado asks Rob Iopa about the August deadline as referenced by Nalani Kanaka'ole.

Rob Iopa states that this is timeline for the conclusion of the Conceptual Master Planning process. Kuhikuhi Pu'uone would provide a finalized Master Plan along with a Financial Analysis of the proposed options.

Trustee Machado then asks about the various options presented – Hotel and commercial properties in particular.

Rob Iopa replies that it is an option currently being explored. He states that within the Conceptual Mater Planning there are various scenarios that will be presented including: 1) Without residential 2) with residential and 3) with residential at a later time.

Trustee Machado asks who is responsible for the Kulia anu'u tower and what kind of conceptual framework that can be provided.

Rob Iopa states that at this stage in planning, their intentions are to provide a possible location and start to define its components. He states that they are excited to try and design the tower, but doesn't think that a design plan is necessary at this time – at this point in time, the only thing that is necessary is a possible site and providing economic information so the board could decide if it was a viable and interesting solution.

Malia Ka'aihue adds that it is also to highlight regulatory and permitting/entitlement functions.

Rob Iopa highlights that they are still in process of defining the height limits in the area as pertaining to the Federal Aviation Administration.

Trustee Akana states that she believes that the more options that the board has, the better the opportunity for approval. She states that the previous attempt to address the legislature without a plan was a disaster. She goes on to say that if OHA can provide a culturally based plan, she believes that people would have a very hard time fighting it – including legislators that have previously fought OHA as public opinion matters. Trustee Akana states that she hopes that the variety of plans could inspire interest from HCDA. She adds that a prominent member of the community recently mentioned his/her discontent in Hawaiians not getting “first dibbs”. Howard Hughes and Kamehameha Schools both get their plans approved, whereas OHA has a difficult time. She states that OHA is the only organization that represents our people rather than commercial interests. She commends their work and states that it is the board's job to communicate the importance of this project to the community and legislators.

Malia Ka'aihue adds that in doing Community Outreach, more specifically, a presentation based on looking for the apex of culture and commerce at the legislature, the delegates were completely disarmed at OHA's approach to engaging both community and culture in a way that

supports and drives commerce. She states that through this planning process and approach grounded in culture, she believes that it will shift the conversation at the legislature.

Trustee Apo states that he notices that there is no copyright designation

Committee Chair Hulu Lindsey directs to the Edith Kanaka'ole Foundation.

Trustee Apo goes on to state that he believes that this is very valuable work and intellectual property. He wants to ensure that it is protected. He goes on to thank the Collaborative for the Kulia anu'u tower as he has been dreaming of it. He shares a story that first attracted him to the idea of a tower.

Committee Chair Hulu Lindsey addresses Rob and asks that when he put together the different scenarios for Trustee review, that he include numbers, revenue, and costs. She states that she is extremely concerned about the cost and practicality of the inlet. She reminds Rob that OHA needs to go before the legislature next year and those decisions need to be made by the Trustees by the end of this year so that presentations to the legislature can be prepared.

She states that OHA has missed this legislative year and if we miss the next one, plans will continue to be delayed. She encourages the Trustees to communicate with the legislators they are familiar with to get feedback. She states that Trustees would possibly have small meetings to count votes for the upcoming legislative session.

Kamana'opono Crabbe reminds the Trustees that OHA will be introducing the Public Land Trust Package. He states that there will be a lot of "heavy lifting" in order to engage with the legislators and the administration. He believes that it is necessary to have a conversation about OHA's priorities going into the 2016 legislature as it will be challenging with Public Land Trust and Residential zoning in Kaka'ako.

Committee Chair Hulu Lindsey states that she had previously discussed this with Rob and that she is aware of how the two proposals might react in the same session.

Trustee Bob Lindsey states that he doesn't think that OHA should get hung up on the \$200 million value here at Kaka'ako. He believes that the priority should be doing what is right for this place.

Committee Chair Hulu Lindsey clarifies that the purpose of going into legislature would be to approve for residential not the value at Kaka'ako.

Trustee Akana agrees with the chair in that the \$200 million dollar value shouldn't be the focus as this project will be worth much more than that upon completion. In regards to the negotiation with the state, she believes that one of OHA's strengths will be the fact the State of Hawai'i valued this land at \$200 million dollars when transferred to OHA. This number was based on the fact that residential could be built here – of which the state later took back. She believes that the

state owes OHA an explanation and needs to re-visit the denial of residential here and that OHA needs to encourage the State to adhere to their “word”.

Trustee Robert Lindsey shares that he thinks that if OHA cannot get the \$200 million here, there are other opportunities elsewhere. He believes that OHA should just do what is pono for Kaka’ako.

Trustee Akana agrees and states that this fact will serve as an effective bargaining tool.

Trustee Apo addresses Committee Chair Hulu Lindsey’s concern about challenges at the legislature. He states that he believes that the fact that the proposed residential area will be framed by the surrounding OHA parcels will make a huge difference. He says that their prior visit to the legislature was only proposing residential and that a plan wasn’t clearly identified. In framing the residential parcel as just one of many – and not the main component – this will help our argument.

Trustee Machado also recommends that the Trustees reach out to “The Friends of Kaka’ako” as they are equally as influential as politicians are and that the Board brings them in to have a discussion or to do presentation. She believes that once they understand OHA’s approach, they will support us.

Trustee Apo says that he was shocked at the last community engagement, she liked the tower idea.

Committee Chair Hulu Lindsey states that in smaller discussions, Rob faces a lot of challenges to make the beautiful picture possible. She says that they will coming before the board to continue to talk about it. She then asks the board if there are any more questions. Seeing as there are none, she goes on to thank the individuals of Kuhikuhi Pu’uone Collaborative.

B. Updates and discussion with Miles Nishijima on the homelessness in Kaka’ako Makai.

Committee Chair Hulu Lindsey states that Miles will present updates and discussions on the homelessness in Kaka’ako Makai.

Miles Nishijima states that he wishes to give the Board an update on the homelessness situation both in Kaka’ako Makai and Kukaniloko in Wahiawa. He states that yesterday they started clearing a 40 foot buffer area around Kukaniloko and will continue to clear more of the service road area closer to Lake Wilson – a place where homeless have begun to inhabit. He states that there may be more attention upon the homelessness situation there because of the alleged arm robbery that occurred there a few weeks ago. He says that while they have been planning the clearing of the area for some time, the procurement had just been acquired – this work is not a result of the problems there.

In regard to Kaka‘ako Makai, Miles says that they had a meeting with City Council Chair, Ernie Martin primarily to discuss Wahiawa – his district – and also Kaka‘ako Makai. He states that there is a growing concern about Kaka‘ako Makai’s homeless situation as the population continues to increase over the past month. The last sweep of the area occurred in November 2014 and nothing has been done since then – which seems to encourage the homeless population growth. There has been an issue of jurisdiction because of ownership of Ohe street being HCDA and not the City and County. Miles states that OHA expresses their support in the actions being taken and also reminds people that OHA does have the Nextstep Shelter on our lands – not sitting idle. He reaffirms that they will continue to work with the City and the State. He states that he believes it OHA’s obligation to those who lease from us.

Committee Chair Hulu Lindsey agrees.

Kamana‘opono Crabbe addresses the Board regarding the meeting with Council Chair Martin. He states that the jurisdictional challenge is that HCDA owns Ohe Street and the sidewalk limits what action can be taken in terms of sweeps. He states that this is very different from the Kapālama sweep where they can just remove people, take their property and later return. Whereas Kaka‘ako sidewalk jurisdiction is different. He states that they are meeting with the director of the Waikiki Community Health Center as their community outreach staff works with the homeless people on OHA’s Kaka‘ako Makai Property. He also states that they are working with Suzanne Chun-Oakley as to possibilities. Another challenge in this is that there are various levels of State, City and County, HCDA, HPD, etc. – there needs to be a collaborative effort to solve these issues. He states that the meeting with Council Chair Martin was positive and he is open to working with OHA and Waikiki Community Health Center. He states that they will be meeting again soon to ensure strategic and collaborative planning.

Trustee Akana (inaudible)

Miles Nishijima responds to Trustee Akana’s question. He says that HCDA is working with OHA and also trying to arrange a meeting of Kaka‘ako Makai landowners with the mayor.

Trustee Akana asks about the city and the State.

Miles Nishijima responds in saying that he isn’t sure of how coordinated they are.

Trustee Akana states that she believes that this is the same problem across the board – the county, HCDA, and state. She asks if HCDA doesn’t want to pay, what does the City and State do?

Trustee Machado asks who is responsible for the encampment area that borders our property.

Miles Nishijima states that though the street is owned by HCDA, the enforcement is still the responsibility of the city. States that the Mayor’s stance is in regards to the overall effectiveness of the problem – if these people have no place to go, we are simply just moving the problem around. He says that this is a complex problem and that finding accommodations for families in

transition is difficult as is addressing accommodations for the chronic homeless – two different groups and needs.

Trustee Machado states that she believes that Micronesian people is a Federal/State responsibility and that this should serve as a priority for them to assist those individuals.

Committee Chair Hulu Lindsey shares her visit with Tulsi Gabbard included discussion about majority of homeless not being from Hawaii. She shared that this is largely a federal problem that has become a state problem. She said that Ms. Gabbard shared that they recognize this problem not only impacting Hawaii but also the Western United States and are looking into it.

Miles Nishijima states that he believes that these meetings with elected officials are also helpful as they remind them that OHA putting in a lot of effort in regards to Affordable Housing for our beneficiaries – somewhere close to \$5 million dollars a year. He states that this is an admirable commitment.

Trustee Machado talks about Palama Uka near Hale'iwa that could possibly serve as a site for homeless. She shares that she would like to see Kamehameha Schools take part in helping and highlights modeling a shelter like Wai'anae. She believes the State needs to engage in partnerships such as this.

Committee Chair Hulu Lindsey asks if there are any more questions.

Trustee Akana suggests looking into old military housing/bases that isn't in use anymore.

Miles Nishijima states he believes that public is looking to the state to provide leadership as this is a hot topic.

Committee Chair Hulu Lindsey agrees and echoes that the State has a department dedicated to Homelessness.

Trustee Machado states that the State has a coordinator.

Trustee Akana confirmed that he is understaffed and perhaps not funded.

V. ANNOUNCEMENTS

Committee Chair Hulu Lindsey – Asks if there are any questions or announcements.

VI. ADJOURNMENT

APPROVED BY
RM COMMITTEE
ON 10/07/15

Committee Chair Hulu Lindsey – Asks for a motion to adjourn.

The motion is moved and seconded unanimously.

Committee Chair Hulu Lindsey – Notes a unanimous consensus and the motion is carried.

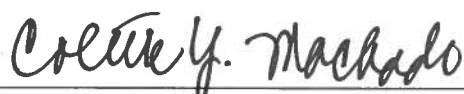
The meeting is adjourned at 3:10pm.

Respectfully Submitted,



A. U'ilani Tanigawa
Trustee Aide
Committee on Land and Property

As approved by the Committee on Resource Management on October 7th, 2015



Colette Y. Machado, Chair
Committee on Resource Management

ATTACHMENTS:

- None